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**T**O-DAY the students of Queen's are to give a final decision as to who shall constitute the Executive Committee of the A. M. S. for the ensuing year. The JOURNAL offers all the candidates a few words of advice. To those who have been defeated we would say that you should emphasize your election rather than your defeat. The Society chose you as one of two men who possessed capabilities qualifying them to perform an important work on her behalf. You are in duty bound to remember the honour she conferred, and to turn your abilities into whatever other channel he may recommend. The phrase "elected to stay at home" may convey a truth in certain spheres of life; it should never be heard with regard to the elections of our A.M.S. We have heard office-seekers promise all sorts of reforms if only they were granted a position on the Executive Board, and when their request was denied we have seen them manifest their disgust by foregoing all connection with any department of the Society's work. We have always been thankful in such cases that the Society rejected them, for they have clearly manifested how little real interest they take in her welfare.

To the elected candidates we extend our congratulations. The Society has honoured you by

appointing you her special representatives for the coming year. In accepting this honour you should remember at the same time the duties it involves. As is usually the case, you have been elected to serve and not to rule. Your election will bring you no honour if you forget this truth. "Maintain your post; that's all the fame you need."

The Society expects that for the next year you will consider her interests as of more importance than your own. She expects you to be present at every meeting, regular or special, to give all diligence in discharging faithfully the requirements of your particular office, and to lend a cheerful and ready assistance in every department of executive work. If at any time you should discover that you are unable to carry out this programme, it is your duty at once to resign. The Society will accept no excuse for persistent neglect of work.

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We hope it is not a species of intellectual nominalism that leads us to wish that some learned professor would treat the student community to a few popular lectures on architecture. In this Limestone City the student is affected in a real though vague manner by the buildings which, as the garments of work and worship, come to form part of himself; while this acquisition remains—like many other features of himself—but dimly known. Who has not felt proud of our University building? Who has not marked the sublimity, the moral grandeur of the tower of St. Mary's? Who has not felt the sweet harmony of St. Andrew's? And who can explain the principles involved in these?

True, we may have heard a passing comment on the economic structure of the City Buildings, the temperance and serenity of Greek architecture, as parallel with Greek literature, the forest forms of the Gothic, the simplicity of the Dorian; but these are scattered rays.

The subject is open to individual research, and doubtless there are those among us who know something about it; but the fact remains that even the Divinities, many of whom have had to do with the rearing of temples, are blissfully ignorant of the art or science.

Home is a blessed name, and yet the meaning of the forns which our residences assume, their origin and history, is in the region of ignorance or in that of opinion. Perhaps a first-class lecture on architecture, one as good as those which arouse enthusiasm in the class-room, might combine the quickening of the artistic taste with substantial practical gain by being delivered in aid of the gymnasium.

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We are glad to see that one of Kingston's candidates for the mayoralty has come out publicly against canvassing, but are sorry that his proposal has not been adhered to. Of all the precautions taken to secure an honest expression of opinion at the poll, none does so much for the realization of this end as would the abolition of canvassing. A long step toward purity in politics will be taken when Alderman Behan's suggestion is carried out, and canvassing is placed in the catalogue of penal offences.

Not only would it tend to purity by removing to a large extent the opportunities for bribery and coercion, which now exist, but it would also open the way for honourable yet modest candidates to enter the political arena. It can hardly be doubted that many able men are deterred from offering themselves for public service, because they are unwilling to stoop to personal solicitation of votes, and under existing circumstances the candidate who will not do this has little chance of being elected. If circumstances can be so altered that a man's chance of election will depend, not on his ability as a canvasser—which is seldom ability of the highest order—but upon the public estimate of his platform and the sterling worth of his personal character and abilities, then we may expect the best men of the land to be at our service. The abolition of canvassing would do much to bring about such a state of affairs.

Here it will be objected that a law of this kind would be too great an interference with personal liberty. We fail to see this. In many cases it would be a protection of personal rights; for what contest has passed without many electors longing for deliverance from the persistent canvassers, who solicit votes on every imaginable ground, from that of personal friendship to the acquaintance of great-grandfathers in the Old Land? It might be a limitation of individual rights if candidates and their agents were not allowed personally to superintend the education of their fellow-citizens for a couple of months before an election, but it would be no hindrance to an intelligent use of the ballot. When the platform and press are always open to all, and personal instruction might begin as soon as an election was over, we feel sure that the gain from such

a law would more than balance the loss, and the rights protected would be infinitely more than those infringed. We, therefore, commend Alderman Behan's suggestion to the serious consideration of Laurier and Mowat.

\* \* \*

The much debated, much misunderstood dispute known as the Venezuelan question seems in a fair way to be settled amicably. That Britain, in admitting the right of the United States to interfere in Venezuelan affairs, has recognized the Munroe doctrine as a factor in international law, cannot, we think, be denied. But this concession detracts not in the slightest degree from the reasonableness and consistency of Lord Salisbury's contention throughout. Nor has he in any wise receded from the position which he assumed in his correspondence with Secretary Olney prior to that ill-timed outburst of jingoism known as Cleveland's message. At that time he refused to submit to arbitration the disputed question of the Venezuelan boundary line when the court's decision might result in the betrayal of men who, in perfect good faith, had settled in the debatable land, relying on the protection of the British flag. That he has finally agreed to arbitration is explained by the following clause in Olney's proposal:—

"Provided, however, that, in fixing such line, if territory of one party be found in the occupation of the subjects or citizens of the other party, such weight and effect shall be given to such occupation as reason, justice, the rules of international law, and the equities of the particular case may appear to require."

That is to say, all Britons whose settlements may be cut off from the British possessions by the line fixed by the court of arbitration, and who do not wish to live under a half-barbarous, Indo-Spanish government, will be fully compensated for all losses consequent on the demarcation of the frontier. It is this energy in defending the lives and rights of her people that has brought upon Britain, as it brought upon ancient Rome, the accusation from foreign nations of being actuated by ambition and lust of conquest.

\* \* \*

Will the recognition of the Monroe doctrine by the British Government, which has, in effect, prepared the way for its recognition by the other European powers, result in unmixt blessing to the American people? We fear not. As protector of the continent of America that people has assumed a position, brimful of *la gloire* no doubt, and one which makes the country unique among the nations of the earth, but which entails, also, heavy responsibilities and grave dangers. The Spanish-American peoples are, at best, what a Scotchman would call

"kittle cattle," and he who undertakes the responsibility of their protection is, like Horace's historian, "treading on fires which lurk 'neath treacherous ashes." In guaranteeing those countries protection against attack from European powers, the United States, to be consistent, must be security for the due fulfilment of their pledges. To all foreign states that have relations financial or commercial with South American countries, such security cannot fail to be of great and lasting benefit, and we do not think that Britain will be the smallest gainer in this respect. Taken all in all the proposed arrangement is one that no Englishman need regret or be ashamed of.

\* \* \*

The question may now be asked: What influence has the Venezuelan dispute exerted upon Canada and her future? If nothing else, it has given our country an opportunity to show unmistakably her true position before the nations of the earth. Whether or not the American Eagle would, in the event of an European war, be instigated by jealousy and the Monroe doctrine, to the point of opposing the Russian Bear if he attempted to poke his nose in "Leo's dish," is a question that it is premature to discuss. But the issuing of Cleveland's cartel of defiance rudely dissipated Uncle Sam's cherished dreams of the annexation of Canada. That complacent gentleman gazed in wonder when he saw the Lion's whelp, which he fondly imagined was ready to creep from its cold northern isolation into the warm shelter of the Eagle's wing, rouse itself at the rumour of war, show its teeth and bare its tiny claw. "He admired our pluck but despised our judgment." It has also affected our standing with the Mother Country. Canada has always been the most loyal of her colonies, but now England knows it, and has shown her sense thereof by many unmistakable tokens. The bonds that connect the two countries have been drawn closer by the danger that threatened both.

"Also we will make promise. So long as the Blood endures,  
I shall know that your good is mine: ye shall know that my strength is yours;  
In the day of Armageddon, at the last great fight of all,  
That Our House stand together and the pillars do not fall."

Dr. Alex. McEwen, '95, is taking a post-graduate course in the New York Post-Graduate Medical School. Though no cake has reached the sanctum, though Alexander has not directly notified us of the fact, we are forced to believe, on reliable testimony, that he has entered on the path which, as Stevenson tells us, "lies before a man, broad, hot and dusty, to the grave," the path, namely, of matrimony.

## POETRY.

### HISTORY AND POETRY.

THREE men seem real as living men we know;  
The Florentine, whose face, woe-worn and dark,  
Rossetti drew; the Norman Duke, "so stark  
Of arm that none but him might draw his bow,"  
And "gentle Shakespeare," though enshrouded so  
In his own thought that some men cannot mark  
The soul his book reveals, as when a lark  
Sings from a cloud, unseen by men below.

But still more real than these seem other three  
Who never walked on earth: "Hamlet the Dane;"  
The "noble Moor;" the cruel Scottish thane,  
Ambition's thrall. How strange that they should be,  
Though nought but figments of the poet's brain,  
Instinct with life, and yet more real than he.

Temple Bar.

—C. F. Johnson.

### BALLADE OF HIS BOOKS.

Here stand my books; line upon line  
They reach the roof, and row by row  
They speak of faded tastes of mine,  
And things I did but do not know:  
Old school-books, useless long ago,  
Old Logics, where the spirit, railed in,  
Could scarcely answer "yes" or "no"—  
The many things I've tried and failed in!

Here's Villon, in morocco fine,  
(The poet starved, in mud and snow).  
Glatigny does not crave to dine,  
And Rene's tears forget to flow.  
And here's a work by Mrs. Crowe,  
With hosts of ghosts and bogles jailed in;  
Ah, all my ghosts have gone below—  
The many things I've tried and failed in.

He's touched, this mouldy Greek divine,  
The Princess D'Este's hand of snow;  
And here the arms of D'Hoyne shine,  
And there's a tear bestained Rousseau;  
Here's Carlyle, shrieking "woe on woe,"  
(The first edition, this, he wailed in).  
I once believed in him—but oh,  
The many things I've tried and failed in.

### ENVOY.

Friend, tastes may differ, mine and thine  
Quite other balances are scaled in,  
May you succeed, though I repine—  
The many things I've tried and failed in.

—Andrew Lang.

### MELIUS NIL CAELIBE VITA.

(See JOURNAL, page 31.)

To the Y.M.C.A. it was Marcus did say:  
"With no one I'm wishful to wrangle,  
But I'd say to each student, be terribly prudent,  
And beware how yourself you entangle."

"The mission'ry zeal we should all of us feel,  
Full often a damsel will strangle:

So, young Moffat or Carey, you'd better be wary,  
And take care how yourself you entangle.

"To St. Antony erst came a devil accurst,  
In petticoat, bodice and bangle;

But the Saint with a poker came down on the joker,  
Who failed his high soul to entangle.

"A student betrothed is a spectacle loathed;  
The Chinaman plying his mangle

Is a truthfuller witness to things and their fitness;  
So beware lest yourselves you entangle.

"For marriage at best is a state of unrest,  
Sweet bells out of tune and in jangle;

It is chaos, confusion, mirage and delusion;  
So beware lest yourselves you entangle.

"Up, hook it and flee when a maiden you see;  
It is fatal to dally or dangle;

Ere with sweetheart you saddle your spirit, skedaddle,  
For you're lost once yourself you entangle."

*Quis Teretior?*

## CONTRIBUTIONS.

### A CHAPTER OF ENGLISH CHURCH HISTORY.

A lecture delivered by Prof. Glover at the opening of the Theological Faculty.

(Continued.)

**A**IDAN profited by the example of his founder Columba, and provided for the future of the English Church. He had a little college of boys and youths, many of whom he had himself redeemed from slavery, and most of whom he taught and trained himself for the priesthood. Several of the most prominent of English saints came from this little college, notably St. Chad and St. Wilfrid. Bede briefly summarizes the training. All who shared the life of Aidan had to study, to give their time to reading the Scriptures or learning the Psalms by heart. This was even in those days a great Scottish practice. St. Columba himself would often recite the Psalms from beginning to end in a single night, and the study of the Scriptures and the Psalms was the daily work of Aidan and his followers wherever they went. But tempting as the subject is we must not linger longer over Aidan. Oswy murdered Oswin, and ten days later the saint followed to the grave the king he had loved.

There is not unnaturally some confusion about these three kings. It was Oswald who, in 635, fetched Aidan from Scotland, and for the seven years of his reign was his steady friend and supporter. On the death of Oswald in battle at Oswestry—yet another Christian King slain by Penda—his kingdom was divided between Oswin and Oswy. This lasted for nine years, till, in 651, Oswy murdered

his rival and reunited the kingdom. "Oswy," says Fuller, "was more commendable for the managing than for the gaining of his kingdom," and in some measure atoned for his crime by freeing his country from the tyranny of pagan Penda. It was in his reign that St. Hilda founded the great Abbey of Whitby, in 657, which she ruled for twenty-three years. She was a princess by birth, and more than a princess in natural and spiritual endowments, and under her grew up a great school of Christian bishops and missionaries, John of Beverley and Wilfrid himself having lived under her rule. She was in very truth a mother in Israel, and princes and bishops and common people of every sort had recourse to her in every kind of difficulty, and Whitby became, for long after, a centre of light and learning from which the knowledge of the gospel radiated through England and even Europe.

It was at Whitby that, in 664, the council met which decided the long vexed questions of Easter and the tonsure. King Oswy himself had been bred in Scotland, and naturally favoured the Celtic Easter; his wife, a Kentish princess, had been bred on Roman lines, and like many wives preferred her own way to her husband's. It would be too long at this time to discuss the origin of the difference. It is a pitifully small question which subtends far too large an angle in the thought of the seventh century. It eventually depends on a revision of the calendar which had been adopted in Rome without reaching to England. It seemed to the early English Christians a sad scandal that two branches of the one Church should celebrate Our Lord's death and resurrection in different weeks. The culminating point was reached when, in the Court of Northumbria, in one year the queen and her friends held Palm Sunday on the king's Easter Day. At Whitby then, the bishops, priests and nobles gathered in a council presided over by King Oswy. Bishop Colman, the second successor of Aidan, represented the Scotch usage; the Roman usage was championed by Wilfrid, and the whole scene was typical of the difference of spirit between the Church of Iona and the Church of Rome. The quiet, gentle dignity of Colman, and the rough hectoring rudeness of Wilfrid stand clearly out. But the question was not decided by argument. The promise of the keys given to Peter was quoted by Wilfrid and admitted by Colman, and King Oswy at once decided. He at least would be on the side of the Roman usage derived from Peter, lest when he came to the gate of the heavenly city the doorkeeper who held the keys should refuse him admittance. The king had decided, and the English Church forsook the usage of her founders for the usage of Rome. We need not follow Bishop Wilfrid's career with its ups and

downs, its deeply rooted quarrels and superficial reconciliations, but may turn at once to consider the great features of the English Church.

What did the Church do for England in the seventh century? The answer is brief. It civilized England. Christianity tamed the Angles savages. It gave them arts, letters, and the material comforts of civilization. The landing of Augustine reunited England to Europe, from which, for a century and a half, it had been so separated that the shores of England were fabled to be the abode of the dead. The missionaries were great on Church building, and architecture was the handmaid of religion. The British house of wood was overshadowed by the church of stone. When the church was built, a foreign glazier filled in its windows with a hitherto strange substance, designed, as the biographer of Wilfrid explains, to let in the light but keep out the rain and the birds. When the church was finished, art came in to adorn its walls with pictures representing the famous stories of the Old Testament on the one hand and the scenes of Our Lord's life and death on the other. At one end of the church was portrayed the last judgment; at the other end there would be pictures of heaven and hell. The English learned all these arts for themselves; and they learned more. James the Chanter, of whom we have heard, and John the Arch-chanter, who came later on direct from Rome for the purpose, taught them music. In the train of religion came literature. Benedict Biscop, the founder of Wearmouth and Jarrow, made some four or five journeys to Rome, and those were not the days of easy travelling. Every time he brought back with him masons and glaziers, pictures and church plate, and above all books. He amassed a wonderful library, so extensive and so well studied that one may safely say there is probably no Latin scholar in this continent with so wide a range of learning as the Venerable Bede. The first books had come from abroad, but before long the English began to write books and to illumine books. Eddi, the biographer of Wilfrid, is perhaps the first of English historians—(Gildas was a Briton). He was followed by the Venerable Bede. The list of Bede's writings is very considerable: commentaries on almost all the books of the Bible; lives of the saints; a history of the abbots of his own monastery; a martyrology; a handbook on natural science; a handbook of ecclesiastical astronomy; and, chiefest of all, the Ecclesiastical History, one of the finest works in the Latin tongue. He also wrote a considerable number of poems, but to use Fuller's phrase, "he had drunk more deep of Jordan than of Helicon," and they have not survived. The art of illuminating books struck deep its roots in England, and in a century from the

introduction of Christianity, English illumination was famous in Europe.

But all these things are, it may be said, material. What were the spiritual characteristics of the English Church? Witness the men who planted it and the men it produced. Their characteristics are great devoutness, great tenderness, a strong hold of the faith, and a deep sympathy with man and nature. All needs of men touch the heart of the Church. St. Cuthbert counted it prayer to help the sick. Columba with his care for birds and beasts, Cuthbert with his pet eider ducks, Guthlac with his bird friends in the fens, are characteristic figures of the period. Said Guthlac, "Have you not read that to him who joins himself to God in a pure spirit, all things are united in God?" Another most charming trait may be seen by the attentive reader of Bede; monk as he was, he was evidently a friend of children, and it is pleasant to find the Church historian at leisure to tell stories of babies and little boys, of the child of Bardney who was healed by Oswald's tomb, and of the baby at Barking, and his love for the nun who nursed him. Though they might be wrong in keeping Easter they certainly were right in more serious things. Love, sympathy, and freedom from thought of self, are the marks of early English Christianity. When you balance against these their defects, their excessive zeal on the tonsure question, their simplicity in believing obviously apocryphal miracles, the eccentricities of their asceticism, and their unchristian distinction between the married and the religious life, one feels that the good far outweighed the bad, and we may be proud to be successors of such men. But this is not all. The work of the Italian mission was limited to Kent. It was from Northumbria that Mercia, Essex and Sussex were evangelized. Nay more, in Frisia the gospel was first preached by Wilfrid and his disciples, and in a word the apostles of Germany came from the English Church of the North.

Men and women, these are the men who gave us the faith. They have shown us how the faith should be spread. The preachers who thought of themselves and their office did not convert England; but the heart of the English people went out at once to Christ in response to the Christian character of men who reproduced in their own lives and spirits the life and spirit of their Master.

#### "THE MIND OF THE MASTER."

Toronto: Fleming H. Revell Co., Yonge Street.

Ian Maclaren is a preacher, and his Drumtochty stories are meant to be parables. This explains their defect as works of art, and their success as sermons. The best art appeals at first only to the few, but the best preaching to the many. In "The

Mind of the Master" we have the preacher's fundamental thoughts, no longer half-revealed and half-concealed by dramatic representation, but frankly formulated and stated with simplicity and literary finish. It need excite no surprise that many who delighted in the stories have been offended by the addresses. Some, however, who are wearied of one or two overdrawn heroes and heroines of Drumtochty, seeing the seams in their raiment and hearing the creaking of their artificially constructed joints, will welcome addresses, which without parade of theological learning, contain the marrow of the christian religion and a theology adapted to the modern point of view, and they will fervently pray that Dr. Watson will not be tempted to exchange permanently the pulpit for the lecturer's platform, or the holy obscurity of the preacher and pastor for the prospects which have allured Crockett from his pulpit.

The fifteen chapters which the volume contains were probably delivered as sermons to his own congregation. The dedication, at any rate, is to his people, "in grateful recognition of their charity, loyalty and patience." The last word is significant. Every true preacher is in advance of the thinking of the average man. He brings out of his treasury things new and old, and the majority of good people are impatient of anything new in religion. They consider that they have high authority for declaring that "the old is better," and even when not hyper-critical nor heresy-hunters, nor of the school of Diotrefes, they dislike being subjected to the strain of thinking. The considerate pastor considers their case. He will neither advertise himself nor startle them. He will first gain their confidence, and when that is gained, they are sure to listen to him, not as critics but as children. Dr. Watson is a wise man, and he has evidently taken this course and has had his reward. He has carried his people with him, and he now submits specimens of his teachings to the public, not so much, I think, to add to his fame or his bank balance as to show his colours and to magnify his Master.

The hook has given offence, even to friends, just as Carmichael's sermon offended the Rabbi and almost led to a judicial process by the Presbytery. It gives pre-eminence to Jesus rather than to Paul, and though that—one would think—is the right relation of the two, in the eyes of all who believe Jesus to be the incarnate Son of God, and Paul a sinner—with the necessary limitations and imperfections of a mere man—some would appear to think otherwise. Not that they would for a moment set Paul himself above his Master; but they maintain that the Lord could not speak fully of the nature and effects of His death before the event,

and therefore that a full statement of the doctrine of the Atonement had to be left to the apostles, and that without the epistles of Paul in particular we would not have a full gospel. In opposition to this, Dr. Watson points out that Jesus did refer to His death and its purpose and effect, in images so lucid and convincing that they admit of no improvement. "It is to be expected that prophets should anticipate Jesus' gospel and that apostles should apply it; but it were amazing if either should supplement Jesus. When any person imagines revelation in Holy Scripture as a level plain, wherein Abraham or St. Paul stand as high as Jesus, he gives one pause; when any person conceives of revelation as an ascending scale, wherein the apostles stand above Jesus, he astounds one. It is not an impiety, it is surely an extravagance."

The controversy arises from not distinguishing adequately between the implicit and the explicit. There has never been a creative genius in any department whose thought has not been unfolded and formulated by subsequent interpreters. These could not create. They recognized their own immeasurable inferiority to their Master. None the less they have been of immense service to the great majority of men, who as a rule require to have truth presented to them in small portions and in forms suited to their limited experience. Thus it is that the commentator comes to be valued above the author; that the apostle is placed above the Master; that a sermon may produce an effect greater than the reading of the Word; and that a modern "Life of Christ" may present Him more vividly than the masterpieces of Matthew, Mark, Luke or John. Dr. Watson fully recognizes the unique greatness of the apostolic writers, and the gulf which exists between them and all their successors, but he notes imperfections even in Paul. "Is not his style at times overwrought by feeling? Are not some of his illustrations forced? Is not his doctrine often rabbinical rather than christian? Does not one feel his treatment of certain subjects—say marriage and asceticism—as somewhat wanting in sweetness? One only makes this rebate from the apostle's excellency in order to magnify the divinity of Jesus' Evangel, which is never local, never narrow, never unintelligible, which is ever calm, convincing, human."

In order to appreciate this position, a correct view of the Bible and a correct view of inspiration are required. At the Reformation the authority of the Bible took the place of the authority of the Church, but, in spite of Luther's truer view, it came to be regarded merely as a book, all the parts of which were on the same plane. Hence, when proof texts were given to establish doctrines, they were

quoted without reference to the times, the author, or the circumstances. No distinction was made between absolute and relative authority. The historical point of view has changed all that. The Bible is seen to be a literature, and there must be a centre from which this varied literature can be judged, a master whom its writers acknowledged. "One part of the Old Testament is Christian in spirit and intention—that is justified and remains, receiving new life from Jesus. One part is less than Christian—that is abrogated and disappears—replaced by Jesus." Luther made a doctrine the centre from which he pronounced on the value of the different books of Holy Scripture. To us, Scripture is the record of the origin, growth and full development of the true religion, of which Jesus is the living centre. Each book then must be studied historically, and its value is determined by its relation to Him and the place it occupies in the grand organism of which He is the heart. This view is more complex than the old, but only as an organism is more complex than a mechanism.

The traditional doctrine of inspiration was also mechanical. It was alleged then an inspired man must speak only the best Hebrew, the best Aramaic, and the best Greek, and use only the best style; that his knowledge of history must be complete, his knowledge of science at least up to that of the nineteenth century, and his manners and morals also *fin de siècle*. This was known as verbal inspiration. It was held, though Paul had taught that the letter killeth, and every one not hopelessly wooden must see that such a theory is inconsistent with real inspiration. Men are not made omniscient by inspiration. If God in inspiring holy men of old did not raise them to His own level, He must have condescended to their level. Therefore each of them will retain his own individuality, and with that his defects of nature and education. Inspiration will give him new views of God, views suited to his time and his place in the divine plan, it will flood his spiritual nature with light and power, it will enable him to act and speak his best, but it will not change his natural make and mould. Hence a man like James, brought up as a Nazarene, filled with zeal for the law, will best commend the Gospel to the Jews. A man like Peter, ardent, honest, warm-hearted, will be the man to break the law, eat with Gentiles, and receive uncircumcised dogs into the Church, but the same man will break the Gospel at Antioch, because he had not a grasp of principles to save him from the shameful inconsistency which almost wrecked the infant Church. A man like Paul, with his strong, logical mind, and his clear perception of ideas, is needed to deliver early Christianity from its Judaic shell. But to suppose

that any one of these can teach the Gospel as well as or even better than Jesus is to suppose that the part is greater than the whole, or that the means are greater than the end. Each of these may make the Gospel clearer to minds of a particular type than the Master himself made it, but each gets his message and inspiration from the Master. A cup may be indispensable to thirsty people beside a well, and the water they drink will take the mould and even the impurities of the cup, but to make the cup superior to the well argues an ill-regulated enthusiasm for the cup.

In the "Mind of the Master," Dr. Watson is at his best. Every chapter is suggestive, and the book is a contribution to that renaissance in theology in the dawn of which it is our good fortune to live. The old antagonisms of reason and faith, of science and religion, which tried the souls of our fathers, are giving place to a wider synthesis, in which the supreme thoughts are the Divine Fatherhood and the Kingdom of God. Any one who reads the Gospels can see that these inspiring revelations are not new. Jesus gave them to the world, and yet after nineteen centuries their power is only beginning to be felt. In them we find the demands of the intellect and the heart united and harmonized. For this reconciliation, criticism, which was often denounced as destructive, prepared the way; and though the work of criticism is not completed, enough has been done to permit the work of reconstruction to begin.

## UNIVERSITY NEWS.

### ALMA MATER SOCIETY.

AT an open meeting of this Society, held in Convocation Hall on Nov. 7th, the following Committee was appointed to consider the matter of procuring a testimonial to Rev. Dr. Bell, and to bring in a report two weeks hence: J. M. Farrell, B.A., Convener; A. B. Ford, M.A., W. F. Nickle, B.A., W. C. Dowsley, Prof. Shortt, N. M. Leckie, Misses Dupuis and Murray, R. Horton and J. H. Turnbull, M.A.

Dr. Anglin officiated in presenting the prizes won at the University sports, Mr. Jacquith (Med) receiving the championship cup. A short programme was rendered consisting of cornet, vocal and piano solos; selections from a quintette of the Banjo Club and a quartette of the Glee Club.

A large percentage of members of the Society was present at the meeting on Nov. 14th, when the question of the exact time and other particulars concerning the annual conversazione was brought up. The Executive Committee was instructed to appoint a committee to consider the question of the details of the conversazione; this committee receiv-

ing instructions to report at next meeting. A communication received from Trinity College Literary Institute, inviting a delegate from Queen's University to their annual dinner, was referred to the Senior Year in Arts. The committee appointed at the last meeting to consider the matter of a testimonial to Rev. Dr. Bell, brought in a report recommending that committees be appointed in Arts, Divinity and Medicine, and also among the Alumni, to solicit subscriptions.

J. C. Brown, M.A., reported for the Song Book Committee. R. Burton was appointed chairman of the committee and the names of J. S. Macdonnell and J. Sparks were added to the committee. The Glee Club was asked to take charge of short practices in singing college glees at the beginning of each meeting of the Society.

Nov. 21st. The names of several new members were accepted at this meeting. The question of receiving students of the Veterinary College as members of this Society was referred to the committee appointed to revise the A.M.S. voters' list. The JOURNAL staff of '95-'96 reported a balance on hand of \$46.23. The committee appointed to arrange inter-year and inter-faculty football matches reported their inability to carry out the wishes of the Society and begged to be discharged. The question of the conversazione was again brought up, and it was resolved that the annual conversazione be not held until after the Christmas vacation, and that the committee appointed be instructed to consider details and report not later than the annual meeting on Dec. 12th. The Musical Committee reported that a promenade concert was to be given in aid of the gymnasium and workshop fund by the Levana Society on Dec. 11th. The Musical Committee have undertaken to supply the concert programme. The Glee and Banjo Clubs have made application for incorporation under the constitution of the Musical Committee; their request has been granted. The following officers of the Glee Club were elected: Hon. President, A. E. Lavell, B.A.; President, J. H. Turnbull, M.A.; 1st Vice-President, A. J. Meiklejohn; 2nd Vice-President, D. W. Best; 3rd Vice-President, A. Bellamy; Sec.-Treasurer, J. S. Macdonnell; Committee, W. R. Tandy, W. Lavell and H. Carmichael. Messrs. Shortt, Fee and Best were appointed a committee to consider the question of procuring electric lights to be placed at the various entrances to the college. A Decoration Committee was appointed from the A.M.S. for the promenade concert. The Society was favored with several songs by Mr. P. Bannister.

Nov. 28th. The Freshmen class in Medicine and the undergraduates in the Veterinary College were received as members of this Society. Communica-

tions from Victoria University and University College were referred to the Senior Year in Arts, and a communication from the undergraduates in Medicine of McGill was referred to the Esculapian Society. The committee appointed to revise the voters' list reported that they had completed the revision of the list, and recommended that a committee be appointed to make a permanent voters' list of the A.M.S. electors. J. S. Shortt, B.A., reported for the committee re the lighting of the entrances to the college buildings, recommending the Society to put in the necessary fittings and stating that the University Senate would supply the lighting. J. S. Shortt, B.A., gave notice that two weeks hence he would make a motion re the organization of a mock parliament. Notice was given that at the annual meeting a motion would be brought in to amend Article 6, Section 1, Subsection (g) of the A.M.S. constitution to the following effect: "Five committeemen, two from Arts, one each from Medicine, Theology, and the School of Mining and Agriculture." The following officers of the Banjo Club were elected: President, J. Parker; Vice-President, A. C. Neish; Leader, A. C. Birch; Sec.-Treasurer, W. G. Tyner. The following nominations for the A.M.S. elections were filed: Hon. President, Rev. Dr. Bell, elected by acclamation; President, W. F. Nickle, B.A., by acclamation; Vice-President, C. E. Smith, N. M. Leckie and T. A. Grange (Med.); Critic, A. J. McNeill and W. J. Bain; Secretary, J. W. Marshall and M. A. Griffith; Asst. Secretary, A. S. Williams and J. P. Anglin; Treasurer, A. W. Poole and E. A. Wright; Committeemen, W. A. Grange, '97, A. Scott, '98, H. Black, '99, G. A. McGaughey, '00, A. W. Richardson, (Med.) The annual elections take place next Saturday in the new gymnasium, the ladies' votes to be received in the College from 2 to 6 p.m.

#### THE GAME WITH THE M. A. A.

On the 21st the college team played in Montreal the last game of a rather unsuccessful season.

Like the other matches of this fall, it was unsatisfactory in that the boys didn't play their game. But the reason they didn't was not so discouraging as in the 'Varsity games, for it was not so clearly their own fault. They were in tolerable condition, and had had a little practice together, but on account of the extraordinary slipperiness of the ground were unable to play the running game and keep the ball, which has for some time been Queen's theory of winning football.

We were beaten twice this year by the kicking game, but it was the kicking game well played, against our game only fairly played.

The great advantage of the first style over the second is that it is quite possible to play it with a



team not good at all points. Take a serviceable scrimmage, a good quarter, and a centre-half who can catch a pass and kick, then about two fast wings who can dribble a little, and they may score, if the opposing team be poor enough. The rest of the team may be as good as you please, but are only used on defence.

The second style, on the other hand, requires fifteen men, good ones, in fact requires a team. Take that team trained to good physical condition and put it against a team which has a half-back who can kick a hundred yards. While your team runs with the ball, scrimmages, or bucks the line, it is safe to bet that that half-back doesn't kick: Occasionally he will get it to be sure, but the game won't score with a good defence, and out comes the ball again. Remember, this good defence is a kicking defence at need, for there is a time to kick as well as a time to run, but there is not time to kick all the time.

For this game unfortunately, or let us say fortunately, you must have fifteen well-trained men, no stars if possible, but all of equal ability in their respective positions, all playing to win, and playing thus till the whistle blows.

Again, the dribbling game is good on hard, slippery ground, as was shown on the M.A.A. field. Queen's nearly scored by kicking along the ground (Queen's never could dribble), from their own twenty-five, but failed to get more than a rouge by not knowing when to stop kicking and when to drop on the ball, just as she lost a try in Toronto by kicking when right on the 'Varsity line.

Montreal wisely kicked through our rather ragged scrimmage—good play on slippery ground, for our halves could not return, though they nearly always got the ball, thus losing the five yards or more that it came back. On good ground, however, this kick through, to a good half, is nearly as good as a pass from his quarter, and is seldom good play except in so far as it rattles the opposing scrimmage and quarter by altering their pre-arranged system of play. Queen's tried to meet this kicking policy of the Montreal scrimmage by sending her side scrimmage men as far forward as possible in order to let Baker put the ball down so far back that Montreal feet could not interfere. This was not quite successful, since there were two rather inexperienced men in the scrimmage who could not quickly adapt themselves to something not met in practice.

This is a fault Queen's always has, not perhaps so much in individual play, as in this case, but as a team. This inability to adapt themselves, to switch the team around to meet a new play, in fact to "handle" fifteen men, probably arises from the lack of a keen eye on the side of the field, an eye

present at every practice and at every match. We need, as it were, a Father Fallon (begging his pardon). No man can see everything and play at the same time, any more than Napoleon or Wellington could have handled a bayonet or driven an artillery horse and at the same time have directed whole regiments.

There is little use in trying to give a detailed account of the game. There were several men trying their "prentice hand" among those who had "served their time," but it was no day to judge their work. Enough was shown, however, to strengthen the writer in the belief that old players are good enough for him, the Toronto press to the contrary notwithstanding, and their remarks concerning "fossils," "has beens," "get new blood," etc.

Take these "fossils" of from twenty-five to thirty years of age, who have played from five to ten years, put them under a management and discipline which will get them into physical condition, and—well! it would be an honour to get on that team. The man who is a fossil at twenty-eight was not much good at twenty. Give him practice and he strikes his old gait, doing the right thing by instinct. The apprentice is afraid he won't play well enough, has too much thinking to do, and unless he is an exceptionally cool man, does not do the right thing at the right time and every time. For instance, the best play and the worst was made by the same man in this last game—a man who has been in perfect physical condition all fall (one of the few who were), but it was only his third game on any team, a fellow with a good head for the game, too, but it had not been soaked into him as into the old fossils of Queen's.

Behind the line, too, the old men were the steadiest (the quarter, by the way, may be considered fairly to be an "old un," though not with us).

The press, with their usual perspicacity in football reports, say Curtis had a day off, but evidently they did not observe that during the game the outside halves changed place, and so one or two rather junior class plays were ascribed to a man who, whatever he may do in practice, never yet played anything but a safe, hard game in a match.

This would not be mentioned but for the fact that last year in the final game with 'Varsity, because Curtis went on as left-half, but played really as centre, or rather as a second quarter-back, all the reporters credited the nominal centre half (who was back helping Charlie Wilson) with plays which "the old man" made in perhaps the hardest and best game of line bucking ever played in Canada.

To return to the immediate subject—and I may be pardoned for digression over the last game of

the year—it is beyond doubt a good thing that we did not win in Montreal. We might have run away with the idea that we had a team. We may have the makings of a team for next year, but we must have discipline and work.

As to the financial success of the trip that is a base and sordid subject, far removed from a player's thoughts, but the writer would like to say that however we may balance up on expenses, it is worth losing a little to play with the Montreal team. We beat them in '93; they beat us now in '96, and each time as we pulled out of Montreal the remark was noticeably common in our car, "Well! they're a square lot of fellows anyway."

#### ASSOCIATION FOOTBALL.

On the 21st our newly organized association team journeyed to Sydenham to try conclusions with the "Kickers" of that place. The following team lined up in the snow to uphold the honour of Queen's:

Elliott, G. Edmison (captain), Turnbull, Henderson, A. Scott, Hamilton, P. Murray, T. Kennedy, Grange, D. Murray, J. Edmison. From the kick-off Queen's had the advantage, and kept the ball hovering about the Sydenham goal, but the deep snow prevented scoring. Queen's secured a free kick near goal, and Henderson, with a beautiful drop-shot, passed the ball between the posts. No second player touched it, however, and no goal was counted. Shortly afterwards Queen's carried both ball and goal-keeper through, but the referee, who never liked to leave centre-field, allowed Sydenham's claim of "foul." Again the ball was sent between Sydenham's posts by Grange, and this time Sydenham was kind enough to allow a goal.

In the second half Sydenham played, if not better, at least, faster ball, and threw Queen's on the defensive. Our men rallied, however, and again scored, but again Sydenham refused to allow the referee to count a goal, claiming an off-side. A rush by Sydenham shortly after brought the ball into Queen's territory, and though Ab. Scott is said to have uttered a prayer that the ball might not pass through our goal, through it went, and the referee announced the score at the end of the game 1—1.

#### NOTE.

The following conversation was heard while our team were on the field waiting for their opponents:

"Who is that fellow there?"

"What fellow?"

"That big one there with the ball" (pointing to Turnbull).

"Oh, that's Kennedy."

"Policeman Kennedy?"

"Yes."

## ARTS COLLEGE.

#### CLASSICAL AND PHILOLOGICAL SOCIETY.

THE above Society met on Monday evening, Nov. 23rd, when Prof. Nicholson delivered an address on the "customs, habits and language of the Indo-European race." The Professor showed, by a comparison of words from Greek, Latin, etc., the relation between these several languages and the Indo-European. Among other things he pointed out also how that, by noting the words in use by this ancient people, we could infer what their manners and customs must have been. The paper, though long, was listened to with close attention, and no doubt will assist the hearers in their researches in philology. The Society thanked the Professor for his paper and for his kindness in voluntarily offering his services for a future meeting.

#### Y. M. C. A.

Partly owing to misunderstanding our customary notes were missing in the last issue, an accident which will be avoided in future.

On Nov. 6th, the subject was "Personal Responsibility for Foreign Missions." The leader, Mr. Fraser, pointed out that unless we were sure our duty was at home we should certainly feel called to work abroad. The disparity of labourers and work which now exists should be remedied. Mr. Gandier urged that some one from Queen's should go to fill the breach in Honan left by Dr. Smith's call to India.

The meeting on Nov. 13th was marked by a full attendance and the active interest taken by the members. Mr. G. R. Lowe gave a brief but very thoughtful treatment of the subject, "Christ's Conception of the Kingdom of God." "The Kingdom of God," he said, "was realized by each man uniting with his fellows in that abiding life in God." After the meeting was thrown open there was some practical discussion as to the character of our meetings, which it is hoped may lead to good results in future.

On Nov. 20th, Mr. A. J. McNeill gave an instructive and helpful address on, "Christ's Conception of Morality." He said that Christ made morality the living expression of the new-born soul instead of the mere outward conformity to dead rules of conduct.

Our meeting on the 27th was well attended and very interesting. The subject, "The Humility of Christ," was sympathetically dealt with by the leader, Mr. J. D. Byrnes, emphasizing the true greatness of humility. Mr. A. W. Beall, M.A., was present and spoke to us in his earnest manner, urging that self-sacrifice be not the accident but the law of our lives.

C. I. ET V.

That mysterious and awe-inspiring tribunal, the Concursus, ancient and venerable, disclosed itself to the dumbfounded gaze of the unsophisticated freshmen last week. It had lost none of its old-time prestige and glory, and when Hon. Chief Justice Wallace took his place on the bench the court room was packed. Crier Goodwill regaled the unwashed with an oration which took in every subject lying between the abode of Mephisto and the Philological class-room, after which the wheels of justice began to revolve. Like the mills of the gods, they ground slowly, and it was long after 6 p.m. before the docket was cleared.

While even-handed justice was being dispensed, the long-suffering spectators submitted to the usual process of blood-letting. The old gags were there; many of which had earned the right to retire on pension long years ago. Poor old veterans, how can one be mirthful in your presence! you belong to an age that is past. Would that ye could arise in your might and, grappling with the desecrating minions of the law, hurl them and their abortive efforts to be funny into the limbo of everlasting nothingness. There were some good jokes as usual, but it required a very unnecessary amount of noise to produce them in court. It is all right to make merry, to as much a "make," during the less interesting details of a trial, but the public usually desire to hear at least the judge's charge and the addresses of the counsel, and the policemen who keep up an incessant uproar all through these addresses should be heavily fined for contempt of court.

OYEZ, OYEZ.

There is going to be another Jewish wedding in town.

The favourite of one of the "foorce" is *Macaulay* bound in cloth.

The average constable's funny-bone has no connection with his brain.

T-dh-pe (as he bayonets a fly on the wall above the offender's head): "Your Honour, I call your attention to O'Br-en's hair. It has slipped off the top of his head down to his chin."

YEAR MEETINGS.

'98.

The Junior Year held its regular meeting in the Junior Philosophy room on Monday evening, Nov. 30th. As usual the attendance was large and a keen interest shown in matters affecting the year. One prominent feature of the meeting was the proposal to ask the Senior Year to hold, at an early date, a joint meeting with the Junior Year. Mr. McIntyre, in his address, fully justified the choice the

year had made in choosing him to fill the important position of honour which he holds. The following programme was rendered: piano solo, Miss Ryckman; vocal solo, Wesley Walker; reading, Jas. Anthony; vocal solo, Jas. Macdonnell. So far the Programme Committee has succeeded in providing interesting items for this year's meetings.

OBITUARY.

Perry D. Asselstine died at his father's residence, in this city, on the 18th ult. While at college he showed himself to be a diligent and faithful student, but his close application to work proved too much for his constitution, and he left Queen's in weak health. Since then he has taught school when permitted to do so, but was never able to recuperate his health. During the past year he has been at home gradually declining in strength till death ended his long continued illness. He is remembered as a man of a remarkably quiet and gentle disposition. On behalf of the students the JOURNAL extends its sympathy to his relatives in their bereavement.

In the fall of '89 "Jack" McLennan came to Queen's. From the very first he gained a foremost place in the affections of his fellow-students. This place he never lost. No Queen's student who knew "Jack" at all well has anything but good to speak of him. But while he was deservedly popular among the students in general, it was his own class-mates who loved him best. They loved him because he was devoted to their interests. No one guarded more zealously the honour of '93. Before disease had reduced his strength he did what he could to uphold the glory of his year on the campus. Afterwards, when others fought the battles of his year, "Jack" was always on hand to cheer them on to victory. Early in his course that dread disease, consumption, began to show itself. Realizing his danger he travelled for a time in the southern states, and returned to Queen's apparently restored in health. The restoration, however, was only temporary, and gradually disease wasted his strength until on Nov. 14th he quietly passed away. The news of his death, although not unexpected, was received with the deepest regret. We could have wished that he had been spared longer, but now that he is gone we are glad that we knew him and learned from him that hard lesson, cheerfulness in weakness and even in death.

Mr. Robert Meade, principal of Brockville public schools, spent Thanksgiving in the city. As a student "Bob" was a star, and we are pleased to know he is having good success in the "island city."

## DIVINITY HALL.

### GRADUATES' SOCIETY.

ON the evening of the 21st ult. the graduates of Queen's University who reside in Ottawa met at the Gilmour house for the purpose of holding their ninth annual meeting. There were present Principal Grant, Rev. Dr. Smith, Dr. Annie Lawyer, Dr. Thorburn, Dr. Ami, Dr. Echlin, Dr. Kidd, Dr. Hoffman, Dr. R. Bell, Rev. R. E. Knowles, Rev. Mr. Grant, Messrs. D. B. McTavish, G. F. Henderson, J. F. Waters, R. W. Shannon, T. H. McGuire, A. E. Atwood, W. H. Curle, J. F. Smellie and others. Principal Grant and Rev. Dr. Smith delivered addresses. The following were elected officers:—President, Dr. Thorburn; Vice-President, D. B. McTavish; Secretary-Treasurer, J. F. Smellie; and these three with Rev. R. E. Knowles and R. W. Shannon to form the Executive Committee.

A committee, consisting of the Executive and Messrs. Echlin, Waters, Chrysler and Henderson, were appointed to revise the Constitution, their report to be submitted to a meeting to be held on Dec. 5th.

### INTER-COLLEGIATE MISSIONARY ALLIANCE.

The eleventh Convention of the Inter-Collegiate Missionary Alliance was held in the Presbyterian College, Montreal, early last month. Queen's sent four representatives—Miss Gordon, from the Y.W.C.A.; R. Redmond, B.A., from Medicine, and J. W. McIntosh, M.A., and C. A. Ferguson, from the Missionary Society. All speak in the highest terms of the Convention programme, and of the kindly treatment received from the citizens and students of Montreal. Miss Gordon contributed a paper on "Y.W.C.A. work in foreign lands," and Mr. Redmond treated the subject of "Medical Missions, their need and value." Revs. Wilherforce Lee, of W. Central Africa, Mr. Davis, of Telegu, India, Sir William Dawson and the Bishop of Huron were among the speakers. The invitation extended by our missionary society was accepted, and the next Convention will meet here in the autumn of '98.

### NOTES.

The reappearance of A. D. McKinnon in the Hall last week gave us an agreeable surprise. We had begun to fear that the charms of western civilization, and especially the prospect of a lucky find in the Cariboo, had induced him to renounce college joys. He reports a great gold boom in the district from which he came, and predicts that next summer the craze will be at fever heat. His field extended from Ashcroft to Barkerville, the most

northerly point inhabited by white people. Hundreds are flocking into this district every day. A. D. has not yet informed us how many nuggets he secured in favour of the Hall, but we anticipate a Divinity spread some time before spring.

New words set to old tunes:—In Church History, "Faustinus was the name of one, Faustianus was the other's;" in Hebrew, "Little Kitty Rooney is my sweetheart."

The Principal—This essay on Predestination must be written by all.

Responsive chorus from the class—*Decretum quidem horrible fateor.*

NOTICE.—At the urgent request of many friends Mr. F. A. McRae has consented to open and personally supervise a post graduate course in Irish Rhetoric and Elocution. His curriculum is extensive and varied, including practical exercises in the use of spirometer, boxing gloves, explosives, stage whisper and mirrors. Special attention will be given to inflexion and gesture. Eligible ladies preferred. For terms, &c., apply personally in the consulting room from 1 to 2 p.m. daily.

## MEDICAL COLLEGE.

### AESCULAPIAN SOCIETY.

THE regular meeting of this Society was held on Friday, Nov. 20th. In the absence of the President, Vice-President Moffatt occupied the chair. The attendance was large and the discussions heated and animated, but for the most part carried on with good feeling. The Faculty explained its reasons for not granting our request that lockers be not placed in the reading room. This explanation sets matters right between them and the Society. It was decided to accept the invitation of the Medical Faculty of Toronto University, and Mr. J. Dunning was chosen to represent us there. The list of invitations to our annual dinner was discussed at some length, many additions being made to it. Its final consideration was postponed for a week.

Nominations were then received for the offices in the Alma Mater Society, for which we intended to enter candidates. For the presidency Mr. Moffatt was the unanimous choice, but he refused to accept the nomination. Regret was expressed at his determination, but the representations he made to the Society were accepted as sufficient. Mr. T. A. Grange was selected to enter the field for the vice-presidency and Mr. A. W. Richardson for a place on the committee.

On Friday, the 27th, a special meeting was held. The attendance was very poor, and the only busi-

ness transacted was the final revision of the list of persons whom the Society thought fit to invite to partake of its hospitality at the annual medical dinner. Some names were struck off, some were added, and now the list of invited guests is very complete and representative, comprising delegates from the educational institutions in the city, from the different political parties, from Federal and Provincial Governments, from the leading hospitals in Toronto and Montreal, and from sister Universities.

While we do not wish to constitute ourselves the critic of the Society, we feel it to be incumbent upon us to make a protest against the spirit with which the meetings of the Aesculapian Society are attended. It cannot, of course, be denied—and it is with a feeling of high satisfaction that we are able to make the assertion—that the change in the hour of meeting has had a stimulating effect by increasing materially the number of students who assemble at the meeting, making those meetings at once more interesting and profitable, both to those who take an active part in the proceedings and to those who show only a passive interest in what is being done. This is very pleasing to all who love the Society that nurtures them, but it is not so gratifying to see students exhibiting a very lively interest in one affair and passing in silent contempt matters of equal importance to the Society and themselves. An example will make our meaning clear. At the last regular meeting of the Aesculapian, when a delegate to Toronto University was to be elected, students who rarely attend the meetings swarmed there, and when the result of the poll was announced immediately left the meeting. A proceeding like that is not only contrary to the rules but exhibits extremely bad taste as well, for it interrupts the further proceedings of the Society. The appointment of delegates is an important affair, but there are other matters of equal consequence, in the deliberation and settlement of which the advice and opinion of all is strongly needed. The selection of candidates to represent the Medical College on the executive of the Alma Mater; the management of the finances of the Society; the consideration of the invitation list to the annual dinner, are all matters which, in our opinion, affect the student body just as nearly as the selection of a delegate, and those gentlemen who leave the meeting before these questions are deliberated upon take no part in matters of grave importance to themselves. Let us not be interpreted as objecting to every student's casting his vote on any question which may come up for consideration. Far from it. What we do protest against is the too prevalent habit some of us have of leaving the meetings as soon as a matter in

which we are personally interested has been settled. *Verbum satis supientibuss.* So we hope that the mere mention of this state of affairs will prevent its recurrence in the future.

#### NOTES.

Four daily newspapers have been subscribed for by the Aesculapian Society, and are now in our reading room for the perusal of the students. They are the *Toronto Mail and Empire*, the *Toronto Globe*, the *Montreal Witness*, and the *Kingston Whig*.

The Sophomore and Junior Years have very generously come to the relief of the Aesculapian Society by subscribing towards the payment of last year's expenses, to which they did not, at that time, contribute in a manner hearty enough to prevent a slight deficit.

The Senior Year is putting forth every effort to make the annual dinner a greater success this year than ever before. All the committees are actively engaged in their several duties, and each has reported that their work is progressing nicely. Adopting the recommendation of the dinner committee, it has been decided to hold the repast in the City Hall on the night of Tuesday, Dec. 22nd, when it is expected that a feast of nectar'd sweets fit for kings will be spread before the eyes of those invited to partake of it.

The songs which are to set forth the comic side of the members of the Faculty and Senior Year are being prepared by students and not, as was the case last year, by one in no way connected with the College. The knowing ones on the inside track tell us that there is a rare treat in store for those who will have the privilege of listening to these songs.

Among others who are missing from the College halls is E. B. Loucks, who has been traced to Trinity Medical College. We are happy in hearing that "Shorty" is as popular there as he was here.

"Edgy" Cays has been found in Buffalo, where he is making a "howling" success in a dentist's office.

For a time it was thought that the unpleasant duty would fall to our lot of reporting another missing link in the chain of our affections, but our sorrow has been changed into joy, for we have to announce the reappearance of the ever-famous Philip Bell. We feared that the sunnier climes of Uncle Sam's domain and his better equipped medical schools had lured him away from us, but with a constancy born of true devotion, Philip has remained faithful to his first love and has returned to her that he may give further proofs of his attachment.

Mr. A. W. McCarthy, who was confined to the Hotel Dieu Hospital for a few weeks, is able to be around again.

A Toronto paper made the startling announcement that quarter-back McConville of Queen's was a Presbyterian. Andy says he is in doubt whether to make the paper retract its statement or whether the Presbyterians will do that for him.

Professor—"We have discussed some of the movements of the stomach; we have still to consider vomiting. (Bell rings). We will do that to-morrow at ten o'clock."

Professor—"Gentlemen, there is to be a lecture in Chalmers' Church to-morrow evening on insanity. The admission is only twenty-five cents and I think you ought all to attend."

Rev. Richardson (two minutes later)—"Gentlemen, the show in my church to-morrow evening is free and I want you all to come to it. (Uproarious applause.)"

A young doctor, whose name need not be mentioned, had a very particular friend whose father had recently died, but the announcement of the death was not communicated to the doctor, who was at that time out of the city. When he returned he met his friend one sweltering hot day in July, and mopping the beads of perspiration that everywhere oozed out on his brow, said to his companion, "How is your father keeping; the hot weather must be very hard on him?"

## LADIES' COLUMN.

### QUI NON PROFICIT, DEFICIT.

**M**Y LADY LEVANA,—Since last writing you we have been discussing various matters of interest. "How to pay off the debt on the gymnasium" is the most prominent subject of interest at present, and some little time ago a committee of our Society was asked to meet the musical committee of the Alina Mater to talk about a promenade concert for this object. It was decided that the concert should be held under the auspices of the Levana Society, the musical committee to take charge of the programme. A meeting of our Society was then held to make general arrangements, and after some discussion it was finally decided that there should be no refreshments. Another meeting was held some time after, and the result was the same—no refreshments. It was evident, however, that this was not satisfactory to the powers that be, and a mass meeting of the students was called. Here the sterner sex showed themselves, almost to a man, in favour of eatables, and the former decision was set aside. We are quite sure, however, that the concert will prove a perfect success, both for those who attend and for those who are arranging it.

### LEVANA SOCIETY'S "AT HOME."

A very pleasant affair was our At Home, held on Thanksgiving Day in our room and the Latin classroom. The folding doors between them had been removed to accommodate our guests, and it would have been difficult to recognize the bright room filled with gay figures as the bare classroom of everyday life. We were busily at work from early afternoon preparing, and at four o'clock everything was ready, the tables dainty with white drapery, smilax and good things to eat, flowers here and there through the rooms, and the lamps shedding a soft light over all.

At half past four the guests began to arrive, and soon the rooms were filled with bright moving figures, and the hum of conversation, mingled with the tinkling of cups and saucers, floated out through the corridors.

Several selections were given on the piano by our musical students, and formed a pleasant background to the conversation. At six most of the guests had departed, and many of them were heard saying that this was the most pleasant affair of the kind ever held at Queen's.

### Y. W. C. A.

Misses Minnes and Macdonald took charge of the meeting on Friday, Nov. 20th. A paper by Mr. Sherwood Eddy on the need for foreign service in missionary fields was read and much appreciated. The following Friday Mrs. George Parker addressed us on the subject, "Melody in the heart." It was a bright and helpful talk, and we are unable to express our obligation to Mrs. Parker for the good we received from her most suggestive words.

### AUTUMN (A Fragment).

Sunlight, autumn leaves,  
Waters calm and clear,  
Wooded islands fair,  
Here and there appear;  
Blue skies overhead  
Through soft cloudlets peep;  
Grass and flowers beneath  
For their winter's sleep  
Busily prepare,  
Scattering around  
Robes they will not need  
Underneath the ground;  
Lazily the breeze  
Wanders through the land,  
Shaking dead leaves down  
With a careless hand;  
Biting frosts, at war  
With Sol's cheery rays,  
Cool the bracing air  
Of these Autumn days:  
Faithful spruce and pine  
Still retain their green;  
Pollards too unchanged  
Here and there are seen;  
But each flower with drooping head,  
Whispers sadly, "Summer's fled."

F. E. J.

# DE NOBIS NOBILIBUS.

THE Brockville Times says: "The Spider and Fly company played here to a slim audience on Wednesday evening. The audience occupied the gallery, while below were the orchestra, two young men from Queen's College, Kingston, who were mashed on the ballet girls, one lady and two dead game sports, who sat near the door."

Student—"Are you going to the promenade concert, Mr. McL-n?"

N. J. McL-n—"Yes, I think so (with a sigh), but I do hope there will be more ladies there than there were at the First Congregational reception."

Mr. McL-n wonders why the students laughed.

Scene—Inter-year football match. (Mr. McK-on, who grasps wildly at every one who comes within his reach, embraces H. Hun-r.)

H. Hun-r—"You can't hold me."

M. McK-on—(in defiant tones)—"Can't I? I did it that time anyway."

H. McK-on, M.'s brother, (from the touch-line)—

"Yes, and he can do it again, too."

(Hun-r retires in silence).

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The following lines, referring to a burly member of '94, who graduated in October of this year, have reached us by accident. They are written in a lady's hand and signed "E. M."

Oh, John, dear old John, oh, where can you be!

Are you worshipping Bacchus, forgetful of me?

The Rubicon's crossed and all danger is o'er;

Oh, John, dearest John, shall I see you no more?"

J. R. Conn (poring over Hebrew and thoroughly bewildered) reaches for his Bible:

"Say, boys, we're not sticking close enough to the Word."

FROM THE BULLETIN BOARD.

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Books wanted:

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